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All perfect praise be to Allaah, The Lord of the Worlds. I testify that there is none worthy of worship except Allaah, and that Muhammad is His slave and Messenger, may Allaah exalt his mention as well as that of his family and all his companions.

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A STUDY ON THE HADITHS OF VIRTUES

1- HADITHS ON THE VIRTUES OF FASTING

1) On the authority of Abu Sa'id al-Khudri (may Allah be pleased with him), who said: I heard the Prophet (peace be upon him) saying, "Indeed, anyone who fasts for one day for Allah's pleasure, Allah will keep his face away from the Hellfire for (a distance covered by a journey of) seventy years." (Agreed upon)

2) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ***"Allah the Exalted and Majestic said: Every act of the son of Adam is for him, except fasting. It is (exclusively) meant for Me and I (alone) will reward it. Fasting is a shield.[1] When any one of you is fasting on a day, he should neither indulge in obscene language, nor raise the voice; or if anyone reviles him or tries to quarrel with him he should say: I am a person fasting. By Him, in Whose Hand is the life of Muhammad, the breath of the observer of fast is sweeter to Allah on the Day of judgment than the fragrance of musk. The one who fasts has two (occasions) of joy, one when he breaks the fast he is glad with the breaking of***

[1] i.e. it protects him from the fire and from his desires.

(the fast) and one when he meets his Lord he is glad with his fast." (Agreed upon, and this is the wording of Muslim)

3) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ***"Anybody who spends a pair[2] of something in Allah's Cause will be called from all the gates of Paradise, "O Allah's slave! This is good.' He who is amongst those who pray will be called from the gate of the prayer (in Paradise) and he who is from the people of Jihad will be called from the gate of Jihad, and he who is amongst those who observe fast will be called from the gate of fasting, the gate of Rayyaan, and he who is from those' who give in charity (i.e. Zakat) will be called from the gate of charity " Abu Bakr (may Allah be pleased with him) said, "He who is called from all those gates will need nothing. Will anyone be called from all of those gates, O Allah's Apostle?" He said, "Yes, and I hope you will be among those, O Abu Bakr."*** (Agreed upon)

4) On the authority of Sahl b. Sa'd (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, "In Paradise there is a gate which is called Rayyaan through which only the observers of fast would enter on the Day on Resurrection. No one else would enter along with them. It will be proclaimed: Where are the observers of fast? They will rise, and no others will enter the door other than them. And when

[2] i.e. spending two things from one type, such as two horses, or two slaves, or two camels...

the last of them would enter, it would be closed and no one else will enter it.” (Agreed upon, and the wording is that of Bukhari)

5) On the authority of Abdullah ibn ‘Amr that the Messenger of Allah (peace be upon him) said, "Fasting and [reading] Qur'an will intercede for the person: Fasting will say: O Lord I forbade him eating and drinking so let me intercede for him, and the Qur'an will say: I deprived him from his night sleep so let me intercede for him," He (peace be upon him) then said: "So they will intercede." (Reported by Ahmad)

2-HADITHS ON THE VIRTUES OF RAMADAAN AND ACTIONS DURING THE MONTH

6) On the authority of Ibn ‘Abbas (may Allah be pleased with them both), that the Prophet (peace be upon him) was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramadan when Gabriel (peace be upon him) met him. Gabriel used to meet him every night of Ramadan to teach him the Qur'an. Allah's Apostle was the most generous person, even more generous than the strong uncontrollable wind.[3] (Agreed upon)

7) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “Whoever observes fasts during the month of Ramadan out of

[3] i.e. in readiness and haste to do charitable deeds.

sincere faith, and hoping to attain Allah's rewards, then all his past sins will be forgiven.” (Agreed upon).

8) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “Whoever establishes prayers during the nights of Ramadan faithfully out of sincere faith and hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven.” (Agreed upon)

9) On the authority of ‘Aa’ishah (may Allah be pleased with her) that one night the Messenger of Allah (peace be upon him) offered the prayer in the Mosque and the people followed him. The next night he also offered the prayer and too many people gathered. On the third and the fourth nights more people gathered, but the Messenger of Allah (peace be upon him) did not come out to them. In the morning he said, “I saw what you were doing and nothing but the fear that it (i.e. the prayer) might be enjoined on you, stopped me from coming to you.” And that happened in the month of Ramadan. (Agreed upon).

10) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “When the month of Ramadan comes, the gates of Paradise are opened and the gates of the (Hell) Fire are closed, and the devils are chained.” (Agreed upon, and this wording is that of Bukhari).

11) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “The five prayers, and from one Friday prayer to (the next) Friday

prayer, are an expiation of the sins committed in between their intervals, if major sins are not committed.” (Reported by Muslim)

3- HADITHS ON THE VIRTUES OF THE LAST TEN DAYS OF RAMADAAN, AND LAYLATU’L-QADR

12) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “Whoever stood for the prayers in the night of Qadr out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven .” (Agreed upon)

13) On the authority of Aa’ishah (may Allah be pleased with her), who said, “When the last ten days of Ramadaan would come, the Prophet (peace be upon him) would tighten his waist wrapper (izaar)[4], spend the night in worship, and wake his family.” (Agreed upon, and this wording is that of Bukhari)

14) On the authority of Aa’ishah (may Allah be pleased with her), who said, “The Messenger of Allah (peace be upon him) would exert himself in the last ten days (of Ramadaan) more than he would at other times.” (Reported by Muslim)

15) On the authority of Abu Sa'id al-Khudri (may Allah be pleased with him) that the Messenger of Allah (may peace be upon him) observed i'tikaf (confined himself for devotion and prayer) in the

[4] i.e. he would isolate himself from his women. It is also said that it means exerting himself in worship.

first ten days of Ramadan; he then observed i'tikaf in the middle ten days in a Turkish tent with a mat hanging at its door. He (the Prophet) took hold of that mat and placed it in the nook of the tent. He then stuck his head out and talked with people and they came near him. The Prophet (peace be upon him) then said, “I observed i'tikaf in the first ten nights and days in order to seek that night (Laylatu’l-Qadr). I then observed i'tikaf in the middle ten days. Then (an angel) was sent to me and I was told that this night is among the last ten nights. So he among you who likes to observe i'tikaf should do so,” and the people observed it along with him. The Prophet (peace be upon him) then said, “Laylatu’l-Qadr was shown to me on an odd night, and I saw in the dream that I was prostrating in the morning in clay and water.” So on the morning of the twenty-first night when he got up for dawn prayer, there had been rainfall and the mosque dripped, and I saw clay and water. When he came out after completing the morning prayer, I saw that his forehead and the tip of his nose had traces of clay and water, and that was on the twenty-first night among the last ten nights. (Agreed upon, and this wording is that of Muslim).

16) On the authority of Ibn ‘Umar (may Allah be pleased with them) that some men amongst the companions of the Prophet were shown in their dreams that the night of Qadr was in the last seven nights of Ramadan. The Messenger of Allah (peace be upon him) said, “It seems that all your dreams agree that (the Night of Qadr) is in the last seven nights, so whoever wants to search for

it (i.e. the Night of Qadr) should search in the last seven nights of Ramadan." (Agreed upon)

17) On the authority of Aa'ishah (may Allah be pleased with her), that the Messenger of Allah (peace be upon him) said, "Search for the Night of Qadr in the odd nights of the last ten days of Ramadan." (Agreed upon, and this wording is that of Bukhari)

18) On the authority of Aa'ishah (may Allah be pleased with her), that she asked the Prophet (peace be upon him) "O Messenger of Allah! If I knew which night was Laylatu'l-Qadr, what should I say on it?" He replied, "Say: O Allah, indeed you are a Pardoner, and you love pardon; so pardon me." (Reported by Ahmad and the authors of the Sunan, and this wording is that of Tirmidhi)

4- HADITHS ON THE RULINGS AND ETIQUETTES OF FASTING

19) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, "Observe fast on sighting it (the new moon) and break it on sighting it. But if it is concealed by clouds, then complete thirty days of Sha'ban." (Agreed upon, and this wording is that of Bukhari)

20) On the authority of Ibn 'Umar (may Allah be pleased with them) that the people looked out for the new moon, so I informed the

Prophet (peace be upon him) that I had seen it, so he fasted and ordered the people to fast. (Reported by ad-Daarimi and Abu Dawud)

21) On the authority of Hafsah (may Allah be pleased with her), that the Prophet (peace be upon him) said, “He who does not resolve to fast before it is Fajr ,then there is no fast for him.” (Reported by Ahmad and the authors of the Sunan)

22) On the authority of Aa’ishah (may Allah be pleased with her), who said, “The Prophet (peace be upon him) came to me one day and said, ‘Do you have any food?’ We replied, ‘No’, so he said, ‘Then I am fasting.’ He came to us another day and we said to him, ‘O Messenger of Allah, we were gifted with some Hais,[5]’ so he said, ‘Show that to me; I had been fasting since morning.’ He then ate it. (Reported by Muslim)

23) On the authority of Sahl ibn Sa’ad (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “The people will remain on the right path as long as they hasten the breaking of the fast.” (Agreed upon)

24) On the authority of Anas ibn Malik (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “Take the pre-dawn meal, as there is a blessing in it.” (Agreed upon)

25) On the authority of ‘Amr ibn al-‘Ask (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “The

[5] A dish made of butter, cheese and dates

distinction between our fasting and the fasting of the People of the Book is the taking of the pre-dawn meal.” (Reported by Muslim)

26) On the authority of Anas, who reported that Zayd ibn Thabit (may Allah be pleased with him) said, “We ate the pre-dawn meal along with the Prophet (peace be upon him), then he stood up for the prayer, I said, ‘How much time was there between the call to prayer, and the eating of the pre-dawn meal?’ He said, ‘The interval was sufficient to recite fifty verses of the Qur’an.’ (Agreed upon)

27) On the authority of Ibn ‘Umar (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) had two mu’adhdhins, Bilal and the blind Ibn Umm Maktum, so the Messenger of Allah (peace be upon him) said, “Bilal pronounces the adhan at the end of the night, so keep on eating and drinking till Ibn Umm Maktum pronounces the Adhan." Ibn ‘Umar said, “And the difference of time between their Adhans was not more than the time it took for one to climb down from the minaret and the other to climb up.” (Agreed upon, and this wording is that of Muslim)

28) On the authority of Aa’ishah and Umm Salamah (may Allah be pleased with them), that sometimes, the Messenger of Allah (peace be upon him) would get up in the morning in the state of ritual impurity after having sexual relations with his wives. He would then take a bath and fast. (Agreed upon, and this wording is that of Bukhari)

29) On the authority of ‘Umar ibn al-Khattaab (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “When night falls from this side and the day vanishes from this side and the sun sets, then the fasting person should break his fast.” (Agreed upon)

30) On the authority of Anas ibn Malik (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) used to break his fast before praying with some fresh dates; but if there were no fresh dates, he had a few dry dates, and if there were no dry dates, he took some mouthfuls of water. (Reported by Ahmad, Abu Dawud, and Tirmidhi)

31) On the authority of Salmaan ibn ‘Aamir ad-Dabbi (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “When one of you is fasting, he should break his fast with dates, for in them is blessing; but if he cannot get any, then (he should break his fast) with water, for water is purifying.” (Reported by Ahmad, and the authors of the Sunan, and this wording is that of Tirmidhi)

32) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) forbade Al-Wisal (fasting continuously for more than one day without taking any meals). A man from the Muslims said, “But you do Al-Wisal, O Messenger of Allah!” The Prophet (peace be upon him) then said, “Who among you is similar to me? I sleep and my Lord makes me eat and drink.” When the people refused to give up Al-Wisal, the Prophet fasted along with them for one day,

and did not break his fast but continued his fast for another day, and when they saw the crescent, the Prophet said, “If the crescent had not appeared, I would have made you continue your fast (for a third day),” as if he wanted to punish them for they had refused to give up Al-Wisal. (Agreed upon, and this wording is that of Bukhari)

33) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and drink.”(Reported by Bukhari)

34) On the authority of Zayd ibn Khalid al-Jahni (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “If someone gives one who has been fasting something with which to break his fast, it will provide forgiveness of his sins and save him from Hell, and he will have a reward equal to his without his reward being diminished in any respect.” (Reported by Ahmad and the authors of the Sunan, and this wording is that of Tirmidhi)

35) On the authority of Aa’ishah (may Allah be pleased with her), who said, “The Messenger of Allah (peace be upon him) used to kiss and embrace his wives while he was fasting, and he had more power to control his desires than any of you.” (Agreed upon, and this wording is that of Muslim)

36) On the authority of Ibn ‘Abbas (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) was cupped

while he was in ihram, and when he was fasting. (Reported by Bukhari, and Muslim also reported the first half)

37) On the authority of Shaddad ibn Aws (may Allah be pleased with him) that he was with the Messenger of Allah (peace be upon him) during the period of the conquest of Makkah, when they passed by a man who had cupped for eighteen nights of Ramadaan, so he took his hand and said, “The person doing cupping and the person receiving cupping may break their fast”. (Reported by Ahmad, and this wording is his, and the authors of the Sunan).

38) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “If somebody eats something forgetfully while he is fasting, then he should complete his fast, for Allah has caused him to eat and drink." (Agreed upon, and this wording is that of Muslim)

39) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “Whoever has an attack of vomiting, then no atonement is required of him, but whoever vomits intentionally then let him make atonement for it.” (Reported by Ahmad and the authors of the Sunan, and this wording is that of Tirmidhi)

40) On the authority of Laqit ibn Sabrah (may Allah be pleased with him) that he said, “O Messenger of Allah! Tell me about the ablution.” He replied, “Perform ablution in full and make the fingers go through the beard and snuff with water well except

when you are fasting.” (Reported by Ahmad and the authors of the Sunan)

41) On the authority of Jabir (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) was on a journey, when he saw a crowd of people, and a man was being shaded (by them). He asked, "What is the matter?" They said, "He (the man) is fasting." The Prophet said, "It is not righteousness that you fast on a journey." (Agreed upon, and this wording is that of Muslim)

42) On the authority of Hamzah ibn Amr al-Aslami (may Allah be pleased with him) that he asked the Messenger of Allah (peace be upon him), “O Messenger of Allah, I find strength in me for fasting on a journey; is there any sin upon me (in doing it)?” The Messenger of Allah (peace be upon him) said, “It is a concession from Allah. He who took advantage of it, it is good for him, and he who preferred to observe fast, there is no sin upon him” (Agreed upon, and this wording is that of Muslim)

43) On the authority of Abu Sa’id al-Khudri (may Allah be pleased with him) who said, “We went out on an expedition with Allah's Messenger (may peace be upon him) on the 16th of Ramadan. Some of us fasted and some of us broke the fast. But neither the observer of the fast found fault with one who broke it, nor the breaker of the fast found fault with one who observed it.” (Reported by Muslim)

44) On the authority of Anas (may Allah be pleased with him) who said, “We were with the Apostle of Allah (peace be upon him) on a journey. Some of us had been observing the fast and some of us

had not been fasting. We got down at a place on a hot day. Most of us had the cloth for shelter. There were also those amongst us who sheltered (themselves against the rays of the) sun with the help of their hands. The observers of the fast fell down (on account of weakness). Those who had not observed it got up and pitched tents and watered the mounts. Thereupon the Messenger of Allah (peace be upon him) said, “The breakers of the fast have taken away the reward today.” (Agreed upon, and this wording is that of Muslim)

45) On the authority of Abu Hurayrah (may Allah be pleased with him) who said, “While we were sitting with the Prophet (peace be upon him) a man came and said, “O Messenger of Allah! I am ruined.” The Prophet (peace be upon him) asked what was the matter with him. He replied “I had sexual intercourse with my wife while I was fasting.” Allah's Apostle asked him, “Can you afford to manumit a slave?” He replied in the negative. Allah's Apostle asked him, “Can you fast for two successive months?” He replied in the negative. The Prophet asked him, “Can you afford to feed sixty poor persons?” He replied in the negative. The Prophet kept silent and while we were in that state, a big basket full of dates was brought to the Prophet . He asked, “Where is the questioner?” He replied, “I (am here).” The Prophet said (to him), “Take this (basket of dates) and give it in charity.” The man said, “Should I give it to a person poorer than I? By Allah; there is no family between its (i.e. Medina's) two mountains who are poorer than I.” The Prophet smiled till his

premolar teeth became visible and then said, “Feed your family with it.” (Agreed upon, and this wording is that of Bukhari)

46) On the authority of Aa’ishah (may Allah be pleased with her), who said, “It used to be that I had days to make up for Ramadaan and I would not be able to do so except in Sha’baan. (Agreed upon)

47) On the authority of Aa’ishah (may Allah be pleased with her), that the Messenger of Allah (peace be upon him) said, “Whoever dies and there is a fast remaining obligatory upon him – then his heir should fast for him.” (Agree upon).

5- HADITHS ON THE VIRTUES OF THE NIGHT PRAYER

48) On the authority of Aa’ishah (may Allah be pleased with her), that the Prophet used to offer prayer at night (for such a long time) that his feet used to crack. I said, “O Messenger of Allah! Why do you do it since Allah has forgiven you your faults of the past and those to follow?” He said, “Shouldn't I love to be a thankful slave?” When he became old, he prayed while sitting, but if he wanted to perform a bowing, he would get up, recite (some other verses) and then perform the bowing. (Agreed upon, and this wording is that of Bukhari)

49) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, "Satan puts three knots at the back of the head of any of you if

he is asleep. On every knot he reads and exhales the following words, 'The night is long, so stay asleep.' When one wakes up and remembers Allah, one knot is undone; and when one performs ablution, the second knot is undone, and when one prays the third knot is undone and one gets up energetic with a good heart in the morning; otherwise one gets up lazy and with a mischievous heart." (Agreed upon)

50) On the authority of ‘Abdullah ibn Salam (may Allah be pleased with him) who said, “When the Messenger of Allah (peace be upon him) came to Madinah, the people raced towards him, and they said, ‘The Messenger of Allah has come, the Messenger of Allah has come, the Messenger of Allah has come.’ I had come with the people to see him, so when the face of the Messenger of Allah (peace be upon him) became within clear sight of me, I knew that his face was not that of a liar, and the first thing he spoke was that he said, “O people! Spread the greetings, feed the poor and needy, offer prayers when others are asleep, and you will enter Paradise in peace.” (Reported by Ahmad, Tirmidhi and Ibn Majah)

51) On the authority of Jabir (may Allah be pleased with him) that he heard the Messenger of Allah (peace be upon him) say, “There is an hour during the night in which no Muslim individual will ask Allah for good in this world and the next without His giving it to him; and that applies to every night.” (Reported by Muslim)

52) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said,

"Allah has mercy on a man who wakes up at night and prays, then awakens his wife. If she refuses, he sprinkles water in her face. And Allah has mercy on a woman who wakes up at night and prays, then awakens her husband. If he refuses, she sprinkles water in his face." (Reported by Ahmad, and the authors of the Sunan)

53) On the authority of Abu Sa'id and Abu Hurayrah (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) said, "When a man himself wakes at night and wakens his wife and they pray two units of prayer together, they are recorded among the men and women who make much mention of Allah." (Reported by Abu Dawud and Ibn Majah)

6- HADITHS ON THE VIRTUES OF RECITING THE QUR'AN

54) On the authority of Abu Umamah al-Bahili (may Allah be pleased with him) that he heard the Messenger of Allah (peace be upon him) say, "Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite It. Recite the two bright ones, al-Baqara and Surah Al 'Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surah al-Baqara, for to take recourse to it is a blessing

and to give it up is a cause of grief, and the magicians cannot confront it." (Reported by Muslim)

55) On the authority of Uthman (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, "The best of you is he who learns the Qur'an and teaches it." (Reported by Bukhari)

56) On the authority of Aa'ishah (may Allah be pleased with her), that the Messenger of Allah (peace be upon him) said, "One who is proficient in the Qur'an is associated with the noble, upright, recording angels[6]; and he who falters in it, and finds it difficult for him, will have a double reward." (Agreed upon, and this wording is that of Muslim)

57) On the authority of Ibn Musa al-Ash'ari (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, "The example of him (a believer) who recites the Qur'an is like that of a citron which tastes good and smells good. And he (a believer) who does not recite the Qur'an is like a date which is good in taste but has no smell. And the example of a dissolute wicked person who recites the Qur'an is like the Raihana (sweet basil) which smells good but tastes bitter. And the example of a dissolute wicked person who does not recite the Qur'an is like the colocynth which tastes bitter and has no smell." (Agreed upon)

58) On the authority of Ibn 'Umar (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) said, "Do not

[6] Also interpreted as 'with the prophets'

wish to be the like except of two men. A man whom Allah has given the knowledge of the Book and he recites it during the hours of the night, and a man whom Allah has given wealth, and he spends it in charity during the night and the hours of the day.” (Agreed upon)

59) On the authority of Al-Barraa’ ibn ‘Aazib (may Allah be pleased with him) who said, “A man was reciting Surat Al-Kahf and his horse was tied with two ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet, and told him of that experience. The Prophet said, “That was As-Sakina (tranquility) which descended because of (the recitation of) the Qur'an.” (Agreed upon)

60) On the authority of Abdullah ibn ‘Amr (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “One who was devoted to the Qur'an will be told to recite, ascend and recite carefully as he recited carefully when he was in the world, for he will reach his abode when he comes to the last verse he recites.” (Reported by Ahmad, Abu Dawud and Tirmidhi)

61) On the authority of Ibn Mas’ud (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “If anyone recites a letter from Allah's Book he will be credited with a good deed, and a good deed gets a tenfold reward. I do not say that

Alif-Lam-Mim are one letter, but alif is a letter, lam is a letter and mim is a letter.” (Reported by Tirmidhi)

62) On the authority of Ibn Mas’ud (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “The Prophet said to me, “Recite (the Qur'an) to me.” I said, “O Messenger of Allah! Shall I recite (the Qur'an) to you while it has been revealed to you?” He said, “I like to hear it from others.” So I recited Surat-An-Nisa', but when I reached the Verse, ‘How (will it be) then when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people.’ (4.41) He said, “Enough for now,” I looked at him and his eyes were overflowing with tears.” (Agreed upon, and this wording is that of Bukhari)

7 – HADITH ON I’TIKAF (SECLUSION IN THE MOSQUE)

63) On the authority of Aa’ishah (may Allah be pleased with her), that the Prophet (peace be upon him) used to perform I’tikaf in the last ten days of Ramadaan until Allah the Mighty and Majestic, took him. Then his wives observed I’tikaf after him. (Agreed upon)

64) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him used to perform I’tikaf every year in the month of Ramadan for ten days,

and when it was the year of his death, he stayed in I'tikaf for twenty days. (Reported by Bukhari)

65) On the authority of Aa'ishah (may Allah be pleased with her), who reported that when the Messenger of Allah (may peace be upon him) decided to observe i'tikaf, he prayed in the morning and then went to the place of his i'tikaf. (Agreed upon, and this wording is that of Muslim)

66) On the authority of Aa'ishah (may Allah be pleased with her), who reported that "When the Messenger of Allah (may peace be upon him) was in I'tikaf, he inclined his head towards me and I combed his hair, and he did not enter the house but for the natural calls (for relieving himself)." (Agreed upon)

67) On the authority of Aa'ishah (may Allah be pleased with her), who said, "The sunnah for one who is observing i'tikaf (in a mosque) is not to visit a patient, or to attend a funeral, or touch or embrace one's wife, or go out for anything but necessary purposes. There is no i'tikaf without fasting, and there is no i'tikaf except in a congregational mosque." (Reported by Abu Dawud)

68) On the authority of Safiyyah bint Huyyay (may Allah be pleased with her) who reported that "While Allah's Messenger (peace be upon him) had been observing I'tikaf, I came to visit him one night and talked with him for some time. Then I stood up to go back and he also stood up with me in order to bid me good-bye." She was at that time residing in the house of Usama ibn Zayd. Then two persons from the Ansar happened to pass by him. When they saw the Prophet (peace be upon him). they began to walk

swiftly, thereupon the Messenger of Allah (peace be upon him) said to them, “Walk calmly, she is Safiyyah daughter of Huyyay”. Both of them said, “Messenger, glory be to Allah, (we cannot conceive of being doubtful of you, even in the remotest corners of our minds), whereupon he said, “Satan circulates in the body of man like the circulation of blood and I was afraid lest it should instill any evil in your heart or anything.” (Agreed upon, and this wording is that of Bukhari)

8- HADITH ON THE VIRTUES OF CHARITY

69) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “Allah will give shade, to seven, on the Day when there will be no shade but His. (These seven persons are) a just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers

Allah in seclusion and his eyes are then flooded with tears." (Agreed upon)

70) On the authority of Hakim ibn Hazim (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, "The upper hand is better than the lower hand (i.e. he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object of charity is that which is given by a wealthy person (from the money which is left after his expenses). And whoever abstains from asking others for some financial help, Allah will give him and save him from asking others, Allah will make him self-sufficient." (Reported by Bukhari, and the wording is his, and Muslim has a narration which contains most of the meaning)

71) On the authority of Aa'ishah (may Allah be pleased with her), that the Messenger of Allah (peace be upon him) said, "When a woman gives in charity from her house meals in Allah's Cause without spoiling her husband's property, she will get a reward for it, and her husband will also get the reward for his earnings and the storekeeper will get a reward likewise, and none will decrease the reward of the other." (Agreed upon)

72) On the authority of Abu Sa'id al-Khudri (may Allah be pleased with him) who said, "On 'Idu'l-Fitr or 'Idu'l-Adha, the Messenger of Allah (peace be upon him) went out to the place of prayer. After finishing the prayer, he delivered the sermon and ordered the people to give alms. He said, "O people! Give alms." Then he went towards the women and said. "O women! Give alms, for I

have seen that the majority of the dwellers of Hell-Fire were you (women).” The women asked, “O Allah's Apostle! What is the reason for it?” He replied, “O women! You curse frequently, and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. O women, some of you can lead a cautious wise man astray.” Then he left. And when he reached his house, Zainab, the wife of Ibn Mas'ud, came and asked permission to enter it was said, “O Messenger of Allah! It is Zainab.” He asked, “Which Zainab?” The reply was that she was the wife of Ibn Mas'ud. He said, “Yes, allow her to enter.” And she was admitted. Then she said, “O Prophet of Allah! Today you ordered people to give alms and I had an ornament and intended to give it as alms, but Ibn Mas'ud said that he and his children deserved it more than anybody else.” The Prophet replied, “Ibn Mas'ud had spoken the truth. Your husband and your children had more right to it than anybody else.” (Reported by Bukhari, and the wording is his, and Muslim has a narration which contains some of the meaning)

73) On the authority of Thawban (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “The most excellent dinar is one that a person spends on his family, and the dinar which he spends on his animal in Allah's path, and the dinar he spends on his companions in Allah's path.” (Reported by Muslim)

74) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said,

"There is never a day wherein servants (of God) get up at morn, but are not visited by two angels. One of them says: 0 Allah, give him more who spends (for the sake of Allah), and the other says: 0 Allah, bring destruction to one who withholds." (Agreed upon)

75) On the authority of Yazid ibn Abi Habib (may Allah be pleased with him) who reported that Abu'l Khair told him that he heard 'Uqbah ibn 'Aamir saying, "I heard the Messenger of Allah (peace be upon him) say, 'Every man is in the shade of his alms until he separates the people' or he said, 'arbitrates between the people', and Yazid said, "There was not a day that Abu'l Khair did not give something in alms, even if it was a cake, or an onion, or the like." (Reported by Ahmad)

9- HADITHS REGARDING ZAKATU'L-FITR

76) On the authority of Ibn 'Umar (may Allah be pleased with them) who reported that the Messenger of Allah (peace be upon him) enjoined the payment of one Sa'[7] of dates or one Sa' of barley as Zakatu'l-Fitr on every Muslim slave or free, male or female, young or old, and he ordered that it be paid before the people went out to offer the 'Id prayer. (Agreed upon, and this wording is that of Bukhari)

77) On the authority of Abu Sa'id al-Khudri (may Allah be pleased with him) who said, "We used to give one Sa' of meal or one Sa'

[7] One Sa' is 2.2 kilograms of good wheat.

of barley or one Sa' of dates, or one Sa' of aqit[8] or one Sa' of raisins as Zakatu'l-Fitr." (Agreed upon)

10- HADITHS ON THE VOLUNTARY FASTS

78) On the authority of Ibn 'Abbas (may Allah be pleased with him) who reported that the Messenger of Allah (peace be upon him) obligated Zakatu'l-Fitr as a purification for the one who was fasting from (having committed) vain talk and sexual intercourse (during Ramadaan), and to feed the poor. For he who paid it before the 'Id prayer, then it is an accepted alms, and for he who paid it after the 'Id prayer, then it is a voluntary charity. (Reported by Abu Dawud and Ibn Majah)

79) On the authority of Abu Qatadah al-Ansari (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) was asked about his fasting. The Messenger of Allah (may peace be upon him) felt annoyed. Thereupon 'Umar (Allah be pleased with him) said, "We are pleased with Allah as the Lord, with Islam as our Code of Life, with Muhammad as the Messenger and with our pledge (to you for willing and cheerful submission) as a (sacred) commitment." He was then asked about perpetual fasting, whereupon he said: "He neither fasted nor did he break it", or "he did not fast and he did not break it." He was then asked about fasting for two days and breaking one day. The Messenger

[8] Dry, hard cheese used for cooking.

of Allah (peace be upon him) said, “And who has strength enough to do it?” He was asked about fasting for a day and breaking for two days, whereupon he said, “May Allah bestow upon us strength to do it.” He was then asked about fasting for a day and breaking on the other, whereupon he said, “That is the fasting of my brother David (peace be upon him).” He was then asked about fasting on Monday, whereupon he said, “It was the day on which I was born, on which I was commissioned with prophethood or revelation was sent to me,” (and he further) said, “Three days' fasting every month and of the whole of Ramadan every year is a perpetual fast.” He was asked about fasting on the day of 'Arafah (9th of Dhu'l-Hijjah), whereupon he said: “It expiates the sins of the preceding year and the coming year.” He was asked about fasting on the day of 'Ashura (10th of Muharram), whereupon be said, “It expiates the sins of the preceding year.” (Reported by Muslim)

80) Ibn Abbas was asked about observing of fast on the day of Ashura, whereupon he said, “I do not know Allah's Messenger (may peace be upon him) singling out any day's fast and considering it more excellent than another, except this day (the day of Ashura) and this month, (the month of Ramadan.)” (Agreed upon, and this wording is that of Muslim)

81) On the authority of Ibn ‘Abbas (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “If I live till the next (year), I would definitely observe fast on the 9th,” He said, “He meant the day of Ashura.” (Reported by Muslim)

82) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, "Deeds are taken up on Mondays and Thursdays, and I like my deeds to be taken up when I am fasting." (Reported by Tirmidhi)

83) On the authority of Abdullah ibn 'Amr (may Allah be pleased with them) who said, "The Messenger of Allah (peace be upon him) said to me, 'The most beloved fasting to Allah was the fasting of (the Prophet) David who used to fast on alternate days. And the most beloved prayer to Allah was the prayer of David who used to sleep for (the first) half of the night and pray for 1/3 of it and (again) sleep for a sixth of it'." (Agreed upon, and this wording is that of Bukhari)

84) On the authority of Abu Ayyub al-Ansari (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, "Whoever fasts Ramadaan and follows it with six days of Shawwal, it will be as if he fasted for a lifetime." (Reported by Muslim)

85) On the authority of Abu Hurayrah (may Allah be pleased with him)who reported that the Messenger of Allah) was asked as to which prayer was most excellent after the prescribed prayer, and which fast was most excellent after the month of Ramadan. He said, "Prayer offered in the middle of the night and the most excellent fast after (fasting) in the month of Ramadan is the fast in God's month al-Muharram."(Reported by Muslim)

86) On the authority of Abu Hurayrah (may Allah be pleased with him) who said, "My friend (the Prophet) advised me to do three

things and I shall not leave them till I die, these are: To fast three days every month, to offer the forenoon prayer, and to offer witr before sleeping." (Agreed upon, and this wording is that of Bukhari)

87) Mu'adha al-'Adawiyya reported that she asked 'Aa'ishah, (may Allah be pleased with her), whether the Messenger of Allah (peace be upon him) observed fasts for three days during every month. She said: "Yes". She said to her: "Which were (the particular) days of the month on which he observed fast?" 'Aa'ishah replied, "He was not particular about the days of the month on which to observe fast." (Reported by Muslim)

88) On the authority of Jarir ibn 'Abdullah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, "The fasting of three days every month is like fasting for a lifetimes, and the 'white days' are the morning of the thirteenth, fourteenth, and fifteenth." (Reported by Nisaa'i)

89) On the authority of Abdullah ibn 'Umar (may Allah be pleased with them) who said, "The Messenger of Allah (peace be upon him) said to me "O 'Abdullah! Have I not been informed that you fast during the day and offer prayers all the night." 'Abdullah replied, "Yes, O Messenger of Allah!" The Prophet said, "Don't do that; fast for few days and then give it up for few days, offer prayers and also sleep at night, as your body has a right on you, and your wife has a right on you, and your guest has a right on you. And it is sufficient for you to fast three days in a month, as the reward of a good deed is multiplied ten times,

so it will be like fasting throughout the year." I insisted (on fasting) and so I was given a hard instruction. I said, "O Messenger of Allah! I have strength." The Prophet said, "Fast like the fasting of the Prophet David and do not fast more than that." I said, "How was the fasting of the Prophet of Allah, David?" He said, "Half of the year," (i.e. he used to fast on every alternate day). Afterwards when 'Abdullah became old, he used to say, "It would have been better for me if I had accepted the permission of the Prophet (which he gave me i.e. to fast only three days a month)." (Agreed upon, and this wording is that of Bukhari)

90) On the authority of Aa'ishah (may Allah be pleased with her), who said, "The Messenger of Allah (peace be upon him) used to observe fasts (so continuously) that we said that he would not break it, and did not observe fasts till we said that he would not fast: and I did not see the Messenger of Allah (peace be upon him) completing the fast of a month, but that of Ramadan, and I did not see him fasting more in any other month than that of Sha'ban." (Agreed upon)

11- HADITHS ON THE PROHIBITED FASTING

91) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, "None of you should fast a day or two before the month of

Ramadan unless he has the habit of fasting voluntarily, (and if his fasting coincides with that day) then he can fast that day." (Agreed upon, and this wording is that of Bukhari)

92) On the authority of Abu Sa’id al-Khudri (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) forbade to observe fast on two days the day of Fitr and the day of Sacrifice ('Idu'l-Adha). (Agreed upon, and this wording is that of Muslim)

93) On the authority of Nubaisha al-Hudhali (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “The days of Tashriq are the days of eating, drinking and remembering Allah.” (Reported by Muslim)

94) On the authority of ‘Aa’ishah and Ibn ‘Umar (may Allah be pleased with them), who reported that nobody was allowed to fast on the days of Tashriq except those who could not afford the Sacrifice. (Reported by Bukhari)

95) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “Do not single out the night (preceding) Friday among the nights for prayer and do not single out Friday among days for fasting but only when anyone among you is accustomed to fast (on dates) which coincide with this day (Friday).” (Reported by Muslim)

96) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, "None of you should fast on Friday unless he fasts a day before or after it." (Agreed upon, and this wording is that of Muslim)

97) On the authority of Silah ibn Zufar, who said, “We were with ‘Ammar ibn Yasir, when a sheep was brought. He said, ‘Eat’. One of the people moved away and said, ‘I am fasting.’ So ‘Ammar said, ‘Whoever fasts the day on which people doubt (as being Eid), has angered Abu’l-Qasim (peace be upon him)’.” (Reported by the authors of the Sunan, and this wording is that of Tirmidhi)

98) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “No woman should observe fast when her spouse is present (in the house) but with his permission. And she should not admit any (mahram) in his house, while he (her husband) is present, but with his permission. And whatever she spends from his earnings without his sanction, for him is half the reward.” (Agreed upon, and this wording is that of Bukhari)

12 – UNRELIABLE HADITHS

99) On the authority of Ibn ‘Umar (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “There are seven types of deeds with Allah the Mighty and Majestic: Two are causal, two are by their own measure, one is ten times its measure, one is seven hundred times is measure, and one which only Allah knows the reward of. As for the causal deeds – whoever meets Allah with sincerity, having not associated

partners with him, this will cause him to enter Paradise, and whoever meets Allah having associated partners will cause him to enter Hell. Whoever commits an evil deed will have one sin recorded for him, and whoever intends to perform a good deed but does not perform it will have one reward written for him. Whoever performs a good deed will have ten times its reward. Whoever spends his money in the Way of Allah, his reward will be multiplied, the dirham seven hundred times, and the dinar seven hundred times. Fasting is for Allah the Mighty and Majestic, and nobody knows the reward of his actions except Allah, nobody knows the reward of his actions except Allah." (Reported by Tabarani and Bayhaqi, and Albani declared it very weak)

100) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, "Take part in battles, and you will receive booty. Fast, and you will be healthy. Travel and you will find your sustenance." (Reported by Tabarani and Albani declared it weak)

101) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, "Whoever fasted a day, seeking only the pleasure of Allah the Exalted, Allah would distance him from the Fire a distance the like covered by a crow which flew from when it hatched until it died of old age." (Reported by Ahmad, and Albani declared it weak)

102) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “Everything has its charity, and the charity of the body is fasting, and fasting is half of patience.” (Reported by Ibn Majah, and al-Mundhuri indicated its weakness. Al-Boosayri said it is a weak isnad)

103) On the authority of Abu Sa’id al-Khudri (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “Whoever fasted Ramadan and knew his limits, and refrained from that which he should refrain from, his previous sins would be forgiven.” (Reported by Ahmad, and Albani declared it weak)

104) On the authority of Ibn ‘Abbas (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) said, “Whoever witnessed Ramadan in Makkah, and fasted and prayed as much as he could, Allah will record for him 100,000 Ramadaans the like of it, and for each day Allah would record for him the freeing of a slave, and for each night the freeing of a slave, and for every day the riding of a steed in the way of Allah, and in every day a good deed will be recorded, and in every night a good deed will be recorded.” (Reported by Ibn Majah, through the chain of ‘Abdu’r-Rahim ibn Zayd al-‘Amiyy, on the authority of his father. Al-Hafiz said about him in at-Taqreeb: ‘He is discarded, and Ibn Mu’een said he was a liar’, and his father Zayd is weak. Al-Albani declared it fabricated.)

105) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “My

nation was given five special characteristics in Ramadaan which were not given to a nation before: the smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk; the angles seek forgiveness until the fast is broken; Allah beautifies His Paradise every day, then He says ‘My righteous slaves are about to be rid of their provisions and wrongdoings, and travel towards you’; the devils are shackled and are unable to do that which they do in other months; and they will be forgiven on the last night.” They said, “O Messenger of Allah! Is it Laylatu’l-Qadr?” He replied, “No, but the one who acts will be rewarded for doing his actions.”(Reported by Ahmad. Al-Haythami said ‘Ahmad and al-Bazzar reported it, and in its isnad is Hisham ibn Ziyad Abu’l-Miqdam, and he is weak.’ Albani declared it very weak.)

106) On the authority of Abu Sa’id al-Khudri (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, “On the first night of Ramadaan, the doors of Paradise are opened, and not a single door is closed until the last night of Ramadaan. There is not a believing slave who prays in one of its nights, except that Allah records for him 1500 good deeds for every prostration, and builds for him a house in Paradise from a red ruby which has 60,000 doors, each door leading to a palace of gold adorned with a red ruby. Whoever fasts on the first day of Ramadaan, his past sins will be forgiven up until that day, and every day 70,000 angels seek forgiveness for him from the morning prayer until the daylight hides behind a veil. For every

prostration he performs in Ramadaan, by night or day, a tree will be planted, under the shade of which the traveler can travel for five hundred years." (Reported by al-Bayhaqi, and in its isnad is Muhammad ibn Marwan as-Sadiyy, who is accused of being a liar. Thus, Albani declared it fabricated.)

107) On the authority of Salmaan (may Allah be pleased with him) who said, "The Messenger of Allah (peace be upon him) addressed us on the last day of Sha'ban and said, "O People! Indeed ahead of you is a blessed month, a month which has a night which is better than a thousand months. A month in the days of which Allah has obligated fasting, and has made the night prayer voluntary. Whoever does a voluntary act of goodness is like the one who does an obligatory act in other months. Whoever performs an obligatory prayer Allah will reward him with seventy prayers [worth] in this month. It is the month of patience, and the month the reward of which is Paradise. It is the month of justice, a month in which the provisions of a believer increases. Whoever feeds a fasting person, will be recompensed with forgiveness of sins and salvation from Hell. He will receive the same reward as the fasting person without causing him any reduction in his reward." They said, "O Messenger of Allah! Not all of us can find something to feed a fasting person." The Prophet (peace be upon him) said, "Allah will give this reward to he who feeds a fasting person with a sip of milk or a piece of dates, or a sip of water. In this month, the beginning is mercy, the middle is

forgiveness, and the end is salvation from the Fire. Whoever lightens the burden of his slave, Allah will forgive him and save him from the Fire. During this month, engage much in four practices, two through which you will earn the pleasure of your Lord, and two which you cannot do without. As for the two through which you will earn the pleasure of your Lord, they are to testify that there is no God worthy of worship but Allah Alone, and to seek His forgiveness. As for the two that you cannot do without, they are to ask Allah for the Paradise, and to seek refuge with Him from the Fire. And Allah will make him who quenches the thirst of a fasting person to drink from my Pool in Paradise a drink that he will never feel thirsty until he enters Paradise (where there is no thirst)."(Reported by Ibn Abi Usamah and Ibn Khuzaymah. Abu Hatim said, 'It is rejected')

108) On the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, "This month is upon you, by the oath of the Messenger of Allah. The Muslims have never come across a month better for them than this month, and the Hypocrites have never come across a month worse for them than it. By the oath of the Messenger of Allah (peace be upon him), Allah will record its reward and voluntary deeds, and will record its sins and miseries before it is entered into. That is because the believer is promised strength over hypocrisy in his worship, and the hypocrite is promised the heedlessness of the Believers and their faults, for they are the

booty of the believer which the evildoers take possession of." (A weak Hadith reported by Ahmad)

109) On the authority of 'Ubadah ibnu's-Samit (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, "Ramadan has came upon you, the month of blessings, in which Allah engulfs you. He sends down the mercy, forgives mistakes, and answers supplications. Allah looks at how you compete in this month, and His angels boast of you. So show Allah goodness from yourself, for indeed the miserable one is he who is deprived of Allah's mercy." (Reported by Tabarani, and al-Haythami said, 'Tabarani reported it in al-Kabeer, and its isnad includes Muhammad ibn Abi Qays, and I do not know his biography.' Albani declared it fabricated in Da'eef at-Targheeb)

110) On the authority of 'Umar ibn al-Khattaab (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, "The one who remembers Allah in Ramadaan will be forgiven, and the one who asks Allah in Ramadaan will not be turned away." (Reported by Tabarani, and al-Mundhiri indicated that it was weak. Albani declared it weak in Da'eef at-Targheeb)

111) On the authority of Anas (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) was asked, "Which fast is better after that of Ramadaan?" He replied, "Sha'ban, as it venerates Ramadaan." He was then asked, "Which charity is the best?" He replied, "Charity in Ramadaan." (Reported by Tirmidhi, and Albani declared it weak in Da'eef at-Targheeb)

112) On the authority of ‘Ali ibn Husayn, on the authority of his father (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) said, “Whoever stays in I’tikaf for ten days in Ramadaan, will gain reward the like of two hajjs and two umrahs.” (Reported by Tabarani and Bayhaqi, and al-Haythami said, ‘The isnad includes ‘Uyaynah ibn ‘Abdu’r-Rahman al-Qurashi, and he is rejected.’ Albani declared it fabricated in al-Silsilah al-Da’eefah)